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SEPTEMBER, 1848.

[No. 9.]

THE

CHRISTIAN OBSERVATORY:

Religious and Literary Magazine.

A. W. McCLURE, EDITOR.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov'd.—*Hab. ii. 1.*

BOSTON:

PUBLISHED BY J. V. BEANE & CO.

NO. 21 CORNHILL.

1848.

CONTENTS.

	Page
NULLIFICATION OF THE DIVINE LAW,	385
TIMES OF REFRESHING,	393
TRUTH ABOVE ALL THINGS,	396
THE TURNING POINT,	401
OPPONENTS OF THE DEATH PENALTY,	405
TRANSLATORS OF THE ENGLISH BIBLE,	410
CONDITION OF GERMANY,	415
DEVELOPMENT OF UNITARIANISM IN NEW ENGLAND,	418
OBSERVATIONS ON MEN, BOOKS, AND THINGS :	
The Massachusetts Convention,	427
American Tract Society's Illustrations,	428
Vericour's Modern French Literature,	428
Moral Dangers of the City,	429
Christian Songs,	429
Question-Books,	430
Monthly Record,	430
Ecclesiastical Lists,	432

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JOHN V. BEANE & CO., PUBLISHERS,
No. 21 Cornhill, Boston.

1863, Sept. 14.

THE
CHRISTIAN OBSERVATORY.

VOL. II.

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NULLIFICATION OF THE DIVINE LAW.

ALL who believe in a Supreme Being, and receive the Bible as their great statute-book, hold that the law of God is paramount, and is the foundation of all just legislation. But there is danger, sometimes, that the very strength and long standing of our convictions may lead to a practical forgetfulness of their truth. The fact that a man is so very sure of being on the right road, may make him inattentive to the turnings, and he may consequently be far out of the correct path before he is aware. How else can we account for the fact that so many, professedly regardful of the supreme claims of the divine law, do yet virtually reject them? And when this comes to pass, every righteous man must readily adopt the language of the Psalmist: "It is time for thee, Lord, to work, for they have made void thy law." It may not, therefore, be unseasonable to point out a few ways, in which men, who are not by any means vicious, and do not mean to be considered infidel, do virtually deny the claims, or in the words of inspiration, "make void" the divine law.

In the first place, we are emphatically a money-getting people. Every inducement is held out to the young and ambitious to accumulate riches. And such is the natural love of money, that, under such circumstances, there is great danger, that many will serve Mammon instead of God. For, according to our "Great Teacher," both cannot be served at the same time; and all who obey the law of Mammon must nullify the law of God.

Such also is the influence of wealth, that we are prone to regard it with a kind of reverence, and many, who are not eager

to procure it for themselves, bow down and worship it where it is possessed by others. Let it be far from us to lend any countenance to that envious and malicious feeling too often manifested by the poor against the rich. As there is no merit in poverty, so there is no sin in wealth. No man is *necessarily* any the worse for his wealth. On the other hand, in consideration of his greater facilities for usefulness, he may be a better man, if he make his wealth subservient to the divine purposes, and he is doubly guilty if he do not. Nevertheless, it must be admitted that Mammon is the god of this world; and multitudes apparently fear his influence more than they fear Jehovah. So that, set a dozen rich men against a dozen professed, and it may be even real, Christians, on some question where the considerations of wealth and of religious principle come directly in conflict, and who will venture to say, that the men of religious profession will not yield, and allow the men of wealth to carry their point? How is it in relation to the struggle between temperance and intemperance? Does not the moral sense of New England yield to the interests of wealth? And is not this to make void the law, both human and divine?

Again; it is as far from our disposition as our aim to disparage learning, or to undervalue intellectual power, natural or acquired. Mind is godlike. God himself, is infinitely the greatest exhibition of it. He is the author of all science, physical, mental, or moral. No created being understands so well as God the principles of geology, for he has actually laid the foundations of the earth; or of natural philosophy, for he enacts and applies the laws of nature; or of astronomy, for he sends the planets, and suns, and systems of worlds on their periodical rounds through infinite space. He is the source of all mind. All that mortals can intellectually attain, they must derive from God. Wherever we see the manifestations of mind, we cannot help being impressed with them. Its properties are vastly superior to those of matter. The power of man is emphatically mental, and it is most proper to bestow upon mind all the reverence it merits. Nevertheless, uncommon strength of mind is not religion. The most brilliant intellectual acquisitions are not a substitute for moral excellence. But it would seem, if we consider the reverence which is paid to mere human exhibitions of intellect, that multitudes are swayed by the charm of distinguished talents more than by the plain teachings of their own consciences.

Nor are the illiterate masses alone controlled in this way. For it does seem that the more some men cultivate their own powers of mind, the more disposed are they to give undue prominence to the claims of mere intellectual power and culture in their teachers and models. Thus too many, both learned and unlearned, the former from intellectual sympathy, and the latter from a servile fear of acting according to their own consciences, allow themselves to be governed by the opinions of gifted minds, without duly considering whether those opinions are agreeable, or not, to the requirements of the divine law. However unconscious they may be of the fact, is it not plain that all such persons neutralize the law of God? Does not he who commits his conscience to the keeping of any mortal, exalt the claims of a finite mind above the demands of the great Legislator of the world?

Again; the doctrine of absolute human perfection is generally discarded. The most devout Christian has too often given sad evidence of being sanctified but in part. While, perhaps, it is not difficult to decide, in most cases, what is the governing purpose and motive of a man, it is not a little surprising to notice what wicked things some truly amiable and upright men will allow themselves to do. Still there are many cases, in which nothing wrong can be seen in the conduct of a man, who may be a warm personal friend. Now, it is exceedingly difficult for us to admit that such an one can do an essential wrong. We are reluctant to own a blemish in what we admire, and when one is pointed out, we would even persuade ourselves, if possible, that it is, after all, a virtue, rather than a fault. We are exceedingly prone to imagine that what he has done is not in itself an evil, because he is in himself so good. We stretch the character of the actor over the act itself. And thus we slide into the sad mistake of supposing that the personal excellence of the doer of a wicked action is sufficient apology for our excusing it, if not for doing the same. In this way the standard of action is found in human character, instead of in the law of God.

Thus multitudes once thought, that there could be no sin in the use and sale of intoxicating drinks, because good men every where countenanced their use and sale. So multitudes yet try to persuade themselves that our system of American slavery cannot be essentially wrong, because so many men of confessedly amiable, not to say Christian, character, practice this species of robbery.

But do not all who pay such an undue regard to personal character alone, nullify the law of God?

Another important topic demands profound consideration; and fear of the charge of Jacobinism or insubordination ought not to deter us from it. We are not about to "speak evil of dignities," and "the powers ordained of God." It is one thing, however, for God to *ordain* a power, and quite another for that power when ordained, to usurp prerogatives not its own, or to exercise its proper functions in a manner wholly at variance with the will of its Creator. There is, unquestionably, such a thing as human authority. But, like all things human, it is derivative and subordinate to a higher power. It is absolute in no proper sense, except as it involves the absolute obligation to execute the will of God. There is such a thing as parental authority. It is the security of domestic peace and happiness. There is such a thing as civil authority, whether vested in a monarchical or republican form of government. There is a proper ecclesiastical authority, whether vested in a bishop, a presbytery, an advisory council, or a Congregational church. But no such authority ought to be allowed to countervail or supersede the claims of the divine law.

As an abstract principle, all this is readily granted. But, then, it is asked, and sometimes with a supercilious air, "Who is to be the judge, whether the powers that be, do, or do not, make a proper use of their prerogatives?" In answer to such a question, may it not be proper to ask another? "Who is to render an account of your sins in the day of final judgment?" Is your parent? Is your priest, your bishop, your council? Is it your government, be it monarchical or republican? Rather, is not Paul correct when he says: "So then every one of us shall give an account of *himself* to God"? Great, then, as the individual responsibility is, why should we hesitate to declare that every one must be *his own* judge as to the proper exercise of human authority over him; and as to his own duty in regard to complying with its requisitions, or submitting to the penalty of a refusal! This is not rebellion. For if one chooses to receive the penalty of a law rather than comply with its unrighteous demands, while he most signally sustains the law as such, and shows his conscientious regard for "the powers that be," he just as signally repudiates their mal-administration. And if he is not mistaken, he saves his soul from the severer penalty of transgressing the law of God.

To produce insubordination and anarchy, it is only necessary to cut loose from the divine law. Let the idea prevail, that the law of God is not supreme, and the continued control of men will no longer be within the power of any human government. God will not suffer the glory of his authority to be assumed by another. If a government wishes to turn its bayonets and the muzzles of its guns back upon itself, let it become unmindful of inalienable human rights, and of the conscientious scruples of those who fear God rather than man. Nor let any imagine that they can escape the most unhappy consequences, who resist the claims of God under cover of human law, and the pretence of regard to the requirements of the constituted authorities. On the other hand, is not he the true friend and supporter of "the powers that be," who, by his conscientious willingness to suffer and die, if need be, in obedience to the law of God, directs their attention, in the most forcible manner, to a proper recognition of his supreme authority over nations, as well as over individuals? Could Daniel have done so much in any other way, to sustain the authority of Darius as he did by refusing to comply with his unrighteous decree, and then submitting to the penalty? Could that king again so easily carry into execution such a cruel law? So far from it, after that, he actually decreed; "That in every dominion of his kingdom men should tremble and fear before the God of Daniel." Such a recognition of the divine claims, cannot fail to secure the divine favor and support.

While, therefore, we would strenuously maintain the proper province of human authority in government, parental, civil, and ecclesiastical, we would carefully guard against that extreme reverence for it which virtually renders it supreme, and renders null and void the divine law. The whole system of the Romish church is one of authority. The power, that belongs to God alone is impiously assumed by that great ecclesiastical hierarchy. And millions know of no better reason for their belief or conduct, than that the pope or the church has so defined or prescribed their duty. But we discard the principle. Let us take care, then, how we practically recognize the same in our own government. For it is not necessarily confined to ecclesiastical power, nor are the superstitious devotees of the pope its only vassals. It is exhibited too often in the exercise of civil authority. And here it is not confined to monarchies or despotisms. It may be just as

apparent in a republic and the purest democracy. We must take care no more to concede supreme power to the highest legislature and executive of the United States, than to the pope of Rome. Not that we would destroy the constitution, but fulfil. The authority of our own government is derived. Neither is it derived simply from the people. If all the inhabitants of the land were to assemble in mass at the Capitol, we would no more concede to them absolute power than to their representatives. We would not acknowledge their supreme authority over the conscience, any more than the supreme authority of the pope.

In the best and the most legitimate form of democracy, the power cannot come *from* the people. It can, at most, come only *through* the people. It comes from Him, who is possessed of "all power in heaven and on earth." For God says: "By me kings reign, and princes decree justice." "There is no power but of God." Democracy is only the popular use of the power which God has lent to the people for their self-preservation. What then, means the too frequent republican servility to republican despotism? Take, for illustration, our inglorious war with Mexico. Probably a majority of this nation was really opposed to it; at any rate, multitudes were. They have openly avowed their conscientious conviction that, on the part of the United States, it was a war not to be justified by the laws of God or man. And yet they voted it, they voted supplies, they went to fight its battles. And what is their apology? Simply that the executive, servants whom the people have invested with temporary and subordinate power, have bidden, or rather, *invited* them so to do. They say they must obey the commands of government, be they right or wrong; even when those commands are merely invitations. Could the pope or Metternich ask for greater servility? If we must go for country, right or wrong, what room is left for the exercise of individual responsibility? And, as the government of the United States will not stand at the judgment-seat of Christ, who will answer for all this sin? How is it possible thus to cast the blame of our personal agency in this matter, on the government? Let us not imagine that we can thus invalidate the law of God. It is complete atheism. It so merges individual accountability in the government, a thing which can have no future existence, that the very idea of accountability to God is denied. It practically discards the government of a

Supreme Being, and refuses to have him reign over us. Of course, it reduces his law to a dead letter. And it paves the way for the destruction of all proper human authority, and all safe government.

One consideration more deserves attention. Our belief and our conduct are controlled very much by our natural affections. Hence we are so prompt to say: "My son never tells a lie! I know him too well to believe that he would ever lie or steal! He is so amiable and correct!" How common is such language in the mouth of many parents, and similar feelings and opinions prevail with regard to those sustaining other endearing relations in life. "*My* father, or *my* brother; *my* mother, or *my* sister, cannot be implicated in crime." And why not? Why is it that those whom we thus love may not be guilty, as well as others? Simply because we do not *wish* to have it so. The thought of it is too much to endure. It is too revolting to parental, filial or fraternal affection. Therefore, we fondly strive to persuade ourselves, that the facts cannot be prejudicial to the character of those whom we love; and their conduct must not be viewed in a criminal light. In this way, many, rather than admit the best evidence of the sinfulness and guilt of their friends, seek to divest their conduct of its culpable character, by lowering the standard of right, and relaxing the rigid claims of the divine law. In their estimation, one or the other, the character of friends or the law of God, must come down. And they hesitate not to bring down the law of God. Their selfish feelings presume to overrule the demands of God.

It can hardly be questioned that here we find the secret source of the errors of Universalism. For who can willingly think of a parent, a child, or other dear friend, as exposed to the dreadful and eternal penalty of the law of God? Natural feeling must, as it does, revolt at it. The most exalted "love to that benevolent justice which inflicts the penalty, by no means implies love to pain and misery." He is a brute, who can take pleasure at the sight of suffering. His humanity has been torn from him. No characteristic of the human heart is more amiable than natural affection. But as it does not necessarily imply love to God, he who possesses it in a high degree may be a sinner still. Justice demands that the guilty should suffer. And conscience, a fixed moral element in man, asserts the claims of justice. Now,

then, for the contest between conscience and natural affection; not for each other's destruction, but for their right relative position. And, such is human depravity, that natural affection too often stifles the voice of conscience. No sooner is the voice of conscience hushed, than the demands of justice are lowered. Then men deny the claims of the divine law, "and make it of none effect." They may not be prepared to reject the Scriptures entirely; so, through the influence of natural affection predominating over conscience, they persuade themselves that an eternal retribution for sin cannot be revealed in the Bible. Instead of making natural affection accommodate itself to the divine law, they make the divine law succumb to natural affection.

But is it innocent, is it safe, thus to nullify the law? Will God relax his claims upon his accountable creatures out of regard to their natural affection, while they disregard the higher appeals of conscience? And is it the purest sort of love for friends which impels to such a denial of the divine claims? Is it not the most sad perversion of that most amiable trait of human nature? Is it not rather the legitimate office of natural affection to find in the perfection and strictness of the divine law a full proof of the danger, temporal and eternal, of those whom we love, and a most powerful incentive to use those means, which have the promise of repentance, forgiveness and a complete restoration of the sinner to the favor of an offended God?

The truth is that *my* child and *your* child, by nature, are just as wicked as other children; and quite as liable, probably, under similar circumstances, to fall into vice, and to suffer the temporal and eternal penalty of transgression. And the only way to prevent the awful result, is, not impiously to attempt the nullification of the law, but faithfully to maintain its strictness, press its claims in earnest, and beseech our loved ones, for Christ's sake, to become reconciled to God. So far as we make void the law, we take away the great incentive to repentance and reformation. For, "the law is our school-master to bring us to Christ." We are so depraved, that we need the pressure of the law in all its rigor to convince us of our guilt, and to make us feel the necessity of our great atoning sacrifice. Only such pressure can constrain us to repair to the cross for the salvation of ourselves, our children, our country, our fallen world. For, "Christ came not to destroy the law or the prophets, but to fulfil."

TIMES OF REFRESHING.

THERE is a spiritual sweetness in these words, which wins upon the heart's most sacred affections. Especially in this time of dreary waiting for the day of the Spirit, is such a sentence precious to the soul. We cannot help being exceedingly glad, that the Holy Ghost has made this fragrant cluster to grow upon the vine of revelation. Its being placed there fixes its heavenly character. We are refreshed by just looking on it. We lose our painful sense of the parched wastes in the Church of Christ, while we are gazing on the heavenly beauty of "Times of refreshing." What a shining jewel! What a twin-star, in the firmament of the believer's hopes, those two words compose! You may see in them the law and the gospel; the law, exhausting and withering by its fiery demands; the gospel, watering and refreshing with the dews of love. The words may instruct us in several respects.

The special work of the Spirit of God in the Churches, occurs in distinct, and specific *times*, or seasons.

They are distinct, having a beginning, a middle, an end. No state of religious feeling can properly be called a continuous perpetual revival. The term is a relative one. It compares one time with another. A revival of any thing; implies its prior depression. The true idea, then, of this heavenly work is, not a given state of religious feeling from year to year; but comparative revivings, or occasional elevations of feeling above the common line. It is inconsistent with the habits of our nature, and beyond the power of human endurance, long at a time, to maintain the extraordinary animation of feeling, manifested in religious awakenings. Human nature is in a broken state. It can do nothing perfectly. Even its best attainments of character, though effected by the Holy Ghost, disclose the disordered and broken state of its powers. As the face of the earth seems broken by the rod of the Creator's wrath, into precipice and chasm, and is disfigured by tiresome plain, and darksome valley, so man's spiritual aspects, are roughened and deranged. And as the finger of creative mercy has woven over all the ruggedness of the sin-smitten earth the beauteous web of vegetation, so divine grace has clothed the distorted surface of man's nature with the celestial verdure of redemptive love. Religion, it is true, grows

among some rude crags, and in some unsightly crevices; but, nevertheless, it grows on; and upon it, even there, the dew of refreshing comes down. After all that has been said against "revivals of religion," it is plain, that it is God's plan to increase the numbers and graces of his church, in accordance with this scripture, — "*times of refreshing.*" It is his way. Who impugns it?

But all this consists with an habitual piety in the higher altitudes of feeling, with a religious fervor burning and shining steadily. The high table-lands of the Andes, are as level and as smooth as the African plains; but, owing to their relative altitude, their climate and aspects are vastly diverse. So the habitual emotions of a Whitefield, or a Howard may have been as even and unvarying as ours, though a hundredfold loftier in their range. The argument is not, that there is no pure and intense religious feeling but in these times of reviving; but that every stage of feeling, and every pitch of character, will have its occasional elevations and depressions. Our Lord himself had his seasons of higher enjoyment and of deeper sorrow, than was usual with him.* So of Peter and Paul, and of all "holy men of old." Although such every-day piety as was theirs would be revival emotion to us, yet their "*times of refreshing.*" carried them above that, as much as that would raise us from our common level.

These times are *divinely appointed* seasons. It is best, that such times should occur. They are, like everything else which is fixed by eternal wisdom and mercy, infinitely good. If God devised them, they are like all else he has devised, the best possible device. They are "from the Lord;" and who is ready to rise up and charge God foolishly, by accusing him of choosing ways and means of governing and blessing his church, which are not the best ways? We are sorry to remember that some do that. We can recollect great outcries, in words of exceeding bitterness, against revivals, excitements, and "fanatical orthodoxy," as some have named these precious refreshings. Perhaps some of our readers may remember of hearing, possibly of saying, some such things. But such murmurings, like those of the Hebrews at Moses and Aaron, "are not against us, but against

* See Luke x. 21. John xii. 27, 28.

the Lord." They really impeach Jehovah. They actually accuse the Almighty of not knowing and doing what is best, with the gifts of his grace to men. We do not say, that they arrogantly ask, "Who is the Lord, that we should serve him?" But do they not arrogantly ask, "What are the Lord's reviving seasons, that we should show any respect to them?" And we could point to works which agree thereto.

These times of refreshing from the presence of the Lord are *displays of sovereign grace*. They are displays, or bright and glorious manifestations, of divine power and of infinite love. They are sovereign, because their coming is fixed in the deep counsels of eternity; because they are so high above, though working through, the powers of men; and mainly because their operations are so discriminative of persons, making some subjects of eternal love, and passing by others having equal, or even greater, probable ground of expectation that they would have been subjects of the work.

Is there any thing in the whole scheme of God's work among men, which so sets forth his discriminating sovereignty, as does a revival of religion? That sublime and awful doctrine never so stands forth in unveiled glory, as in those dread times of God's special presence. We are confident that one revival of true religion does more to impress this great distinctive doctrine of much abused Calvinism on the public mind, than all the preaching of it aside from such times. Men see and feel that humbling truth, "one is taken, and another left;" and this done with such evident sovereignty, that conviction is resistless.

But we hasten to the parting thoughts suggested by these blessed words,—"times of refreshing." Let him who has been long waiting and looking for some renewing and reviving power to descend upon and around him, now hear them gladly; for in heaven that plan is framed which these inspired words describe. In Jesus Christ's plan of making ready his church for eternal glory, he has put "times of refreshing," with all their glorious promise and prospect. These are *day-star* words, to chase away the darksome night.

We cannot take our leave of this sentence, without noticing the rebuke it sends unto all schemes of rearing, training, or nurturing men into heirs of grace, without the intervention of sovereign, special grace. Now all such plans are false, or else

the Scripture is false. If men can be saved without such acts on God's part, then these acts are vain, useless, yea officious. Of what use are "times of refreshing from the presence of the Lord," if out of a parent's heart can flow into the child's sin-sick soul the healing waters of life? In other words, of what use is the work of the Holy Ghost, if we can do it all, and avoid all the imagined evils of its operations?

Our beautiful Scripture grows dim before such murky theories. Its radiance decays in the light of these strange fires. The fine gold turns to brass, when put in company with these self-redemptive plans. No, we will not hide its glorious beauty in such "filthy rags" of human "righteousness." We love the heavenly splendor of these words, more than the startling light of any philosophic fire-ball, though it combine in wondrous skill, all the rays of the "divinely arched bow." Let us cleave to God's *promises*, rather than to man's *philosophizing*.

TRUTH ABOVE ALL THINGS.

WHEN the love of truth rises to the height of a sacred passion, absorbing the whole mind and the whole life, it produces the noblest manifestation of human nature. Such passion was common among the scholars and divines of old time; and it impelled them to amass those vast hoards of learning, which, by contrast, give to modern scholarship such a poor and beggarly aspect. That was the age of faith, of certainty of conviction, and of the "full assurance of the understanding." The strong and decided views then held, may have had, through the weakness of our nature, some leaning toward bigotry and intolerance; but it also stimulated the soul to a high and generous enthusiasm in the pursuit of truth, because it felt that truth is as certain and attainable, as it is beautiful and precious.

But in these times, a critical and sceptical philosophy is "all the rage," and is alone accounted genteel and liberal. We now have no such motive to emulate the ancient industry which fondly heaped its piles of erudition, and doated over them with a sort of divine avarice. We cannot now pick up a gem, without feeling

somewhat ashamed to be seen putting it into the pocket ; and we are tempted to cast it aside, as being probably a pebble, or perhaps a counterfeit. The fairest jewels of science are held with a nerveless grasp, because their genuineness and worth are secretly doubted. We feel that what is ever so fully proved, must not be more than half credited. Hence the activity of the mind is thrown almost wholly into the vortex of material interests, and the means of money-making. Hard dollars are "fixed facts," and "no mistake." They are undeniable realities, and can be counted, bagged, and hugged, with most sensible satisfaction.

Meanwhile, our men of science, and our most popular writers, comfort themselves in their cold and cheerless speculations, with the vague and fruitless freedom they enjoy. If they have no fixed principles, nothing settled beyond doubt or dispute, they are at least not hemmed in by the metes and bounds of established and incontrovertible truths. They are not restricted by certainties in any direction. Hence, if they have not the satisfaction of knowing anything with positive certainty, they console themselves by boasting of a "liberality" which regards one opinion as being no better than another, and a "comprehensiveness" which amalgamates all facts and sentiments into indifference and neutralism. They seem to feel, that man is under a fatal necessity of being deluded by more or less of error ; and that, as he cannot surely discern between his delusions and his realities, he must hold all his opinions lightly, and look on all the opinions of everybody else with a cool and easy candor. These dubious minds are incapable of warmly admiring anything except their soulless philosophy, so well described by Dr. Dwight, "as a doubtful solution of doubtful doubts." They glory in the tolerant spirit which leads them to see only good in the worst of men, and only truth in the worst of systems. And yet this tolerant spirit, so much vaunted, is little better than a wretched lack of interest in what is true, or not true. "In fact," says Coleridge, "and a melancholy fact it is,—toleration then first becomes practicable, when indifference has deprived it of all merit."

Such a scheme can only bring forward a set of tasteless macaroni, devoid of character, having no strong convictions, and without bold and vigorous sentiments. Such men, tame and insipid, can inspire no interest, and can awaken no generous emotion. A singular genius of our times, has said, that "he

dearly loved a hearty good hater." And provided such a man shall hate only what is really hateful, he will indeed surround himself with enthusiastic friends, and perhaps with violent enemies. And there is something in a "hearty good" believer, all soul and sincerity, which commands respect and sympathy. To him, the truth is so plain, that he cannot understand why others do not also see it. Even if he shew some bigotry withal, we could easily bear with it, as the luxuriant overgrowth of a lusty faith, brimful of vital power. We naturally like decided characters. From mysterious and equivocating men we shrink instinctively. When it is said of a man, that "you know not where to find him, or what to make of him," you extinguish every sentiment of friendship or affection toward him. Christianity disowns the ever-questioning, suspecting, and non-believing mind. The highest idea of the gospel is that faith which can uproot mountains, and cast them into the sea. To a believing spirit, whatsoever truth is revealed through the infallible Word of God, is as distinct and sensible as reality can be. It clings to revealed truth as tenaciously as to life itself. Zeal for truth is its ruling passion.

Truth may be sought either as an end, or as a means; and, in either respect, it richly repays the seeker.

If sought as an end, for its own sake, for what it is, truth is a rich reward to its happy finder. It is like the precious metals, which, aside from their worth as the representatives of value and as the means of procuring all that money can buy, have also a beauty and important uses of their own. It is an imperishable treasure. It cannot grow old, wear out, or waste away. "The very shreds and filings of truth are venerable." It cannot be lost or stolen from the mind where it is lodged. Even if it could be put to no practical use whatever, it would still be inestimable as an object of profitable and ennobling contemplation. The mind is wealthier in itself, and has inward enjoyments of the purest and most exalted kind, while it possesses such jewels for its private meditation. No man has lived in vain, who has borne testimony to the truth. Were he to die before it had brought forth in him any other fruit than the "fruit of the lips," in its disclosure, he would still leave a legacy which shall number him with the benefactors of the world. It was well said by John Davenport: "Though the witnesses die, their testimony lives; this shall be, when they are not."

But though the truth is so precious on its own account, and as an ultimate good in which the soul may rest with exalted satisfaction, it is still more precious as the means and instrument of every other good.

It lies at the foundation of all the practical benefits which human art and skill have derived from the material resources of nature. Truth is the staff of office which, in the hand of man, gives him the dominion over this lower world, and enables him to control its mighty elements, even as the magician's wand was thought to control the most potent demons, and to exact from them tasks of superhuman strength. Science is the perception of truth ; and useful science is the perception of those truths which may be applied to the advantage of mankind. In this sense, knowledge is power.

Truth elevates the mind, and frees it from the thralldom of error. "If the truth shall make you free, then are ye free indeed." It not only imparts strength, but awakens a disposition to employ that strength for high and generous purposes. As the means of mental cultivation and enlargement, it is indispensable, and its worth cannot be sufficiently appreciated. In the verse of Cowper, it is justly said :

"All truth is precious, if not all divine ;
And what dilates the powers, must needs refine."

So close is the connection between truth and moral excellence, that it is difficult to separate them even in discourse. "In general, and in sum," says Lord Bacon, "certain it is, that truth and goodness differ but as the seal and the print ; for truth prints goodness." And bishop Warburton has acutely and elegantly observed, "Truth and virtue are twin-born sisters ; and, with only a name of distinction, participate of one common nature ; truth being speculative virtue, and virtue only practical truth." To expect that goodness will flourish where truth is unknown, is as useless as to expect the sun to warm us when it has ceased to give its light.

But it is chiefly as the medium of moral influence, that the truth is to be prized. In the work of the "new creation," it is the rod of God's power. It is the word which speaks into being the new nature of the renovated soul. It is the sceptre of grace whose happy touch imparts life and loveliness. It is the sword of

the Spirit, which subdues the enmity of the sinful mind, and conquers all its affections, and leads them off in willing captivity, and guards their free and joyous services. "Sanctify them through thy truth!"

This powerful agent enables man to work, in some small, and yet admirable, degree, even as God works. It enables man to exert a moral influence over his fellow-men, and to do them good by the employment of moral means. It is in this, that man most obviously approaches to the dominion of that God, who governs his intelligent creatures, not by brute force or physical constraint, but by the sweet and strong supremacy of truth, applied, indeed, as he only can apply it. As Verulamius hath it in his stately diction: "The just and lawful sovereignty over man's understanding by force of truth rightly interpreted, approacheth the nearest to the similitude of the divine rule." Can the Most High hold up motives before the mind, and through them excite the will and the affections into action? So too can man, in very inferior, but yet very wonderful, measure. The author at his desk, the orator in the forum, and the preacher from the pulpit, are exerting an influence which approximates, however distantly, to the sovereignty of God, as the Governor of angels and of men. Not that any countenance is to be given to the sentiment, that "mere moral suasion," either human or divine, is sufficient of itself to change the whole heart; but it is the fact, that, whatever the efficient cause of such change may be, divine truth is the instrument invariably employed.

Since the truth is so precious, both for its own sake, and for the advantages it confers, we may well cherish it with all the warmth of the soul, and devote ourselves to its acquisition and its spread with all the fervor of a consuming passion. A finished Christian character will exhibit a sort of triune affection,—love to God, love to man, and love to the truth as the only means of reconciling and uniting man with God. Indifference to the sacred claims of truth is treason against God, and a crime against humanity; and must utterly discredit any profession of religion. He that is born of God, has been "begotten again by the word of truth," that incorruptible seed which generated the life of God in the soul. As it was worthily expressed by the arch-puritan, Cartwright: "The compass of our love towards God must be meted by the thread of our affection towards his truth."

To no worthier object can the young aspirant after the highest good devote his days. However impassioned his pursuit, it will always merit incomparably more of his zeal and reverence than he can ever render. For, as Cudworth exclaims, in one of his grandest rhapsodies: "Truth is greater and stronger than all things; all the earth calleth upon truth, and the heaven blesseth it; all evil works shake and tremble at it. The truth endureth; it is always strong; it liveth and conquereth forevermore. It is the strength, power, and majesty of all ages."

THE TURNING POINT.

SUCH a point there is in all moral transitions from error to truth, or from truth to error. There is a step somewhere in the process, which is decisive. It is not the first, or the last, nor is it midway; but generally much nearer the beginning than the end. This is especially true when truth is abandoned, and error embraced. Few linger long in the neighborhood of "Doubting Castle," but most men make haste to escape its dark dungeon.

The beacon, therefore, should be placed at the very entrance to the dangerous way. For he who takes the first step in it, if he turn not hastily back, will find a thousand influences strengthening upon his heart, to draw him onward to the dreadful end. So Bunyan's Pilgrims, taught by bitter experience, erected a pillar where they had left the king's highway for the stile leading over "By-Path Meadow," and engraved upon the pillar this sentence: "Over this stile is the way to Doubting Castle, which is kept by giant Despair, who despiseth the king of the celestial country, and seeks to destroy the holy pilgrims." Then, grateful for their own deliverance, and in the hope that others following would read and avoid the danger, they went on singing:

"Out of the way we went, and then we found
What 't was to tread upon forbidden ground;
And let them that come after have a care
Lest they, for trespassing, his prisoners are
Whose castle's Doubting, and whose name's Despair."

But if the entrance be passed, then at the *turning point*, where the decisive step is about to be taken, the last effort is to be made to reclaim the wanderer. Hence the importance to himself, and to those who would arrest his downward steps, of knowing where it is that saving influences may and must, if availing, make their last stand against the destroyer. It may be difficult in many cases to fix with certainty upon this point. But long and careful observation of the successive steps in the downward course of error has deepened the conviction, that, while it may be before, it is rarely after, the indulgence of doubts or disbelief as to the plenary inspiration of the Bible. More frequently than elsewhere, the "turning point," is reached, when *certain portions of the word of God are cast away as uninspired*.

This is not the first false step. Error begins, like plague-spots, only with some slight discoloration of the part affected. Some favorite notion, so long cherished that nothing is certain of its origin, except that it is not from the Bible, gets possession of the mind. Then this dogma of reason is brought to the Word of God, rather to test, than to be tested. There is conflict. If the one is true, the other must be false. This issue, however, is avoided for a time, by efforts to bend, or fritter away by false explanations, not the favorite notion, but the Word of God. But the effort fails to satisfy the more honest convictions even of him who makes it. One expedient remains. It is the last and desperate. A violent hand is laid upon the Word of God. The obstinate portions, still refusing their sanction to error, are torn out, and cast aside as uninspired. But the sceptic, thus far gone, does not stop. He has pursued the penumbra-shades of unbelief, and approaches its central darkness. He has started a process with the Word of God, which may leave nothing infallible to his mind hereafter, but his own folly.

He is out upon a dark ocean, from whose sky the polar star is blotted, and over which only meteors float. And here in many a man's moral history, is the decisive and dreadful step, often very thoughtlessly taken, by which is fixed his ever changing, yet changelessly downward, course.

And here our thoughts revert to an instance illustrative of these views. An Orthodox minister well known and esteemed in New England, while spending a few days with the writer, alluded in conversation to Bush's then new work on the Resur-

rection. Some surprise, but no suspicion, was awakened by his expression of sympathy with many of the views it presented. Subsequently, and incidentally, the fact was disclosed, that he had for a considerable time been in free correspondence with Bush, Parker, and other like unstable men. Yet so strong was the confidence in his soundness, and so very cautious and gradual was the development of the hidden poison, that it was still wholly unsuspected. At intervals, the conversation was continued, still keeping the same direction. He spoke of the wars of the Israelites while getting possession of the promised land, and of the command to Abraham to take his son to Mount Moriah, "and offer him there for a burnt offering." This he did, not at first suggesting any doubts as to the inspiration of the passages to which he referred. It seemed only for the purpose of honest inquiry, how they could be reconciled with the notion, to which his mind evidently clung, as the unsubmissive mother does to her infant when God calls for it, that the taking of man's life by man is always and necessarily wrong.

At this point in the development, the vital question was reached: Is the whole Bible, or are only parts of it, inspired? As the discussion became earnest and solemn, the need of some common ground, upon which to stand while continuing it, was mutually felt. This was proposed: "Some things it may be proper for men to do, if God expressly commands, while the same would not be proper without such command." This, after some hesitancy, was conceded, and the discussion went on. But the concession was fatal to the objector's line of argument. He saw it and paused. "I must take back what I have conceded," said he, "or yield my objections."

For a time not a word was spoken. The struggle in his bosom was visible in every feature. To those present it was a moment of awful suspense, as when a friend stands balancing for an instant upon the brink of a precipice, and you lean away in breathless agony. But the silence was broken: "I must take it back!" was the hurried utterance of our friend, and it filled every heart present with sadness. Nor could he be persuaded to take any common ground a second time. The die was cast. He would admit no principle, however obviously correct in itself, if it conflicted with his disbelief in the inspiration of certain portions of God's Word.

A false, yet favorite, notion led to this disbelief; and here seemed the turning point in his moral history, as, we doubt not, it is in that of thousands. For all at once his opposition to certain Bible truths became more open and bitter. Soon his previous connexions were severed. He went over to the ranks of error, preached it for a brief season, and then dropped suddenly into the grave; leaving us solemn admonition, mingled with our remembrances of his warm friendship and numerous excellencies.

From this development of one of the most fatal influences which ever touch the heart, we have often turned since, with the earnest prayer trembling upon our lips, that another like it, we may never witness. And every remembrance of it since has strengthened the conviction, that the human mind is fitted, not to originate divine truth, but to be taught of God. As childhood is safe only under the guidance of parental wisdom, so the loftiest intellect needs a higher wisdom than its own. By God's Word its reasonings are to be tried, not his word by its reasonings. What folly, what strange inversion, when the infant sits in judgment upon parental instructions; and when we who are "of yesterday and know nothing," set ourselves to separate the revealings of Infinite wisdom, retaining or rejecting, as our sovereign littleness and ignorance may dictate.

Another conviction strengthened in us is, that when our confidence in the Word of God is impaired, however slightly, we are left in uncertainty and peril. It must be perfect and entire, else it has no element of safety. If one portion is cast away, the whole revelation may soon be doubted or discarded. Cut a single strand of the rope which raises the collier from his dark mine, and the rest may soon part, and leave him to be dashed in pieces below. Break a single link in the connected revealings of God, and you leave them a heap of fragments, to be picked away by every pilfering hand. The process once started in a sceptical mind, can thenceforward be traced, only as the spiral currents of the whirlwind, by the desolations they leave behind.

Hence the necessity of keeping the heart with all diligence to its confidence and steadfastness in the truth, that "all scripture is given by inspiration of God." For the truthfulness of Bunyan, when describing the "hill called Error," as very steep and slippery, on the farthest side, appears in the rapid descent of those

who have ventured upon it. They soon learn to handle the Word of God as if it were a fable; and "rush in where angels fear to tread," till, at last, they see no guiding light in revelation. Their flight then is as when the owlet,

"Sailing on obscene wings athwart the noon,
Drops his blue-fringed lids and holds them close,
And hooting at the glorious sun in heaven
Cries out, 'Where is it?'"

THE OPPONENTS OF THE DEATH PENALTY.

A FEW years since, a general onslaught was made upon that punishment which the world has hitherto affixed to the crime of murder. The honest friends of the death-penalty were represented as behind the age, opposed to reform, cruel, blood-thirsty, and destitute of the least measure of humanity, or of the milk of human kindness. And to crown all, in the place of arguments, insulting petitions were sent up to legislatures, that orthodox ministers might be appointed hangmen. The welkin rung in horror of the bloody creed of evangelical Christians. Meanwhile nearly all the mercy, and pity, and humanity, and religion of the country was claimed as the monopoly of people of "rose-water" principles.

Time has rolled on, and it seems proper to inquire, what disclosures it has made, respecting our tender-hearted and sentimental friends. Why are they not as noisy as heretofore? Where are they, and what have they been doing? We must not forget that the Mexican war has begun and ended in these years. And as our friends must needs be on the popular side of things, they have been a good deal occupied in that way.

Mr. Dallas, the president of the American Anti-hanging Society, has been so entirely engrossed with this patriotic and glorious war, that he has had no time for the subject. Mr. Cushing and Mr. Wright have been "revelling in the halls of the Montezumas." Robert Rantoul Jr., must prepare a speech to be said before the Boston people on the presentation of a sword to General Cushing. Mr. O'Sullivan, the late editor of the

Democratic Review, has found quite enough to do to defend the war against the "Blue-lights and Mexicans" of the North. After the most careful estimate we could make, we are of the opinion that a great majority of those who were so lately proclaiming the *sacred inviolability of human life*, and the barbarism of orthodox clergymen, and who were seeking to save the life of murderers, have either been in Mexico, incidentally shooting defenceless women and children, or have been the open defenders of that bloody war. We have not been able to hear of one who has gone from New England to fight the battles of "slavery propagandism," who was not opposed to the death-penalty. On authority as reliable as is at our command, we suppose this to be true at least of the *officers* from Massachusetts and Connecticut. And one of these officers, the unconquerable Col. Isaac Hull Wright, used to be a most ultra and rabid itinerant lecturer; assuming that government, in no case, has the right to touch human life. But as soon as the blast of the Southern horn was heard in the North, this man, like the buzzard, which, with voracious appetite, scents the carrion afar, was on his way to the scene of slaughter.* Beautiful consistency! Precious jewel! Wrong for government to take the life of a murderer by due process of law, but right to blow out the brains and spill the blood of innocent babes upon the code of the Goths and Vandals! O, brazenfaced impudence! If those in this ridiculous position before an intelligent community, had not long ceased to be susceptible of shame or blushes, or a perception of incongruities, they would, like the hunted ostriches, stick their heads in the first hiding place they could find. One may think that government, in extreme cases, is allowed to take human life, — what it cannot give; and at the same time he may strongly oppose the Mexican war; or he may favor both, or oppose both; but to teach that the former is wrong, and the latter right, what shall it be called?

We ought in justice to except a few, who have maintained one harmonious course of opinion and conduct. The number is not

* It has been publicly and repeatedly stated, and, we are sorry to say, it has never, so far as we know, been contradicted, that a discharged Texian ranger was shot in the public square of Monterey, while making a tipsy disturbance, by order of this *temperate* officer, and quondam lecturer on the inviolability of human life, and on the wickedness of the penalty of death! That he ever killed any one in open battle, we never heard.

large. And while we think them wrong, and deprecate their sentiments and influence, we can, so far, respect and honor them. They are the honest men of their class. They are persons in whom humane and generous feelings predominate. They have opposed the death-penalty much, the war more. And they have scorned to have fellowship with hypocrites. They are, by no means, to be included in what has been said. But there is a large class of those who, in principle, oppose the death-penalty, and war, and defence, and government, who still fraternize with the Mexican-war men. They belong to, and meet in, the same society; and shake hands as good brother reformers upon the same platform. Horace Greely, and John G. Whittier, and Charles C. Burleigh, and William Lloyd Garrison, by their *public acts*, acknowledge those whose garments have their brother's blood upon them, to be good and consistent opponents of capital punishment. We have kept an eye upon the proceedings of the society for the abolition of the penalty of death, and have never observed a single rebuke of a single war-man among its members. George M. Dallas, is still president of the society, and Robert Rantoul Jr., is still a leading member, and his name is still enrolled with those of Garrison and other kindred spirits. We have even heard ministers denounced alike by the same tongues, for believing it right to hang murderers, and wrong to kill Mexicans. Such ministers have been held up to popular execration by many, and the same, newspapers for *both* offences! Michigan, the northern right arm of the war, is the only state in the Union which has abolished the death-penalty. It is announced also that a leading editor of a water-gruel paper in Massachusetts, is boasting of having just been to Washington; and of having, to his unspeakable joy and encouragement, learned that the right honorable mobocratic senator Foote, who last winter proposed in the capitol, on condition of catching him in Mississippi, to assist in gracing some tree of that state with the senator from New Hampshire suspended by the neck, is a staunch believer in, and defender of, the doctrine of the divine inviolability of human life! Aside from the fashionable puffing of the Pope, as the great reformer and model man of the age, what can be more contemptible in the eyes of honest men, than such glaring hypocrisy.

The warriors are returning from Mexico, and their friends are cheering and toasting them, and making speeches over them and

their deeds. And, in time, the currents of the war and anti-law and anti-right passions will resume their wonted channels, and another assault will be made upon the laws of God and man. "Down with the gallows, or let ministers be hangmen!" And those who have just returned with the spoils of this war, with those who have joined in exulting shouts over its triumphs, will be heard again anathematizing the clergy as those who delight in blood. In fact, the Hon. Robert Rantoul Jr., like an "adulterous woman," who "eateth and wipeth her mouth, and saith I have done no wickedness," was only last spring at his old trick and trade,—laboring, in concert with his beloved brother Garrison, to keep the neck of assassins out of the halter, in formal speeches before a committee of the General Court of Massachusetts.

This inconsistency is neither new nor strange. Never in the history of the race did men snuff blood with such horrid zest and relish, as during the reign of terror in the French Revolution. And who were those men? The preachers of the sacred inviolability of human life, all of them. Their opinions and spirit before they got a taste of blood, were very much like the notions and impulses of the persons now under consideration. Robespierre was a man of striking similitude to Garrison, and the compeers of each have a fearful resemblance. The late desperate insurgents of Paris are of the same stamp as to sentiments and temperament. In social reform and anti-hanging, they are of the exact type and school of the editor of the New York Tribune.

These things are natural, and such as are to be expected. Our ultra-reformers have no well grounded principles. They are always in extremes, as their propelling power is impulse, and not reason. They blend right and wrong, good and evil, heaven and hell. They have no ideas of pure justice, but little moral sense, and make but few moral distinctions. They are led on by a sickly sentimentalism; and, if we may judge from affinities, a hearty sympathy not only with criminals, but with crime. They see no difference, as they tell us, between a legal and just execution, and private murder and aggressive war. They have an affinity with all kinds of wrong and crime. Their taste is vitiated. Hence they love to read of "crimes and casualties," and murders, and criminal trials, and executions. They delight, as their prints show, in pictures of the gallows and the dead. If the effusions of their poets are any indication, they have a fond-

ness for war-songs, and the description of armies, and battles, and carnage, and the dark deeds of private criminals. And as another evidence of their diseased moral feelings, there are no readers of sharper appetite for the French novels, and all that is loathsome to persons of a good healthy conscience. To them the shedding of the blood of man,—the image of God, if only illegally done, is a small offence. To them, the murderer is a hero. We never read a more devout effusion of hero-worship, than a letter of Lydia Maria Child from the prison of John C. Colt, the debauchee, and the murderer of Adams, in New York. And therefore the sound of the drum excites such persons. The sight of blood is too much for them. And when civil or foreign war comes, they dash instinctively into the deathful strife.

We honestly believe that these men, not less than their principles, are dangerous. Should Heaven, in judgment, leave us to the scourge of domestic hostility, and they get a sight and scent of blood, the world would see another "reign of terror." They evidently, as their looks, and conversation, and meetings, and speeches, and writings, shew, have the spirit and root of the matter in them. The words which flow from their mouths and pens, are dagger-like. They distil, when heated, not only the essence, but the oil of fight. There are none in the land so much to be dreaded. In an excitement and melee like the one supposed, there are no men in America we should more dislike to meet in the dark, than our sentimentalists and non-resistants.

We still believe there is a serious difference between good and evil, obedience and transgression, good men and bad men; that God's punishments and laws are not abolished, and that the just punishments and good laws of those who bear the sword as the ministers of God should not be repealed. We think the powers that be, are ordained of God, and that they should not bear the sword in vain, but for good,—for the punishment of evil-doers and the praise of them that do well. In this world of sin, we distinguish between a government and a compact, defence and retaliation, a just and legal execution and a malicious private murder, protection and aggression, our revolution and the Mexican war. On these points the minds of our friends of the "Rousseau sentimentalism," appear to be in a vacuum. And we, as heretofore, shall hold on our even and consistent way, defending the right and opposing all extremes.

TRANSLATORS OF THE ENGLISH BIBLE.

THE fifth company of King James's Translators was composed of seven divines, who held their meetings at Westminster. Their special portion of the work was the whole of the epistles of the New Testament.

WILLIAM BARLOW.

The president of this fifth company was Dr. Barlow, at the time of his appointment, Dean of Chester. He belonged to the ancient and respected family of the Barlows of Barlow in Lancashire. He was bred a student of Trinity Hall, in the university of Cambridge. He graduated in 1584, became Master of Arts in 1587, and was admitted to a fellowship in Trinity Hall in 1590. Seven years later, Archbishop Whitgift made him sinecure rector of Orpington in Kent. He was one of the numerous ecclesiastics of that day, who were courtiers by profession, and studied with success the dark science of preferment. When Robert Devereux, earl of Essex, was beheaded, in the year 1600, Dr. Barlow preached on the occasion at Paul's Cross, in London. He was now a "rising man." In 1601, the Prebend of Chiswick was conferred upon him, and he held it till he was made bishop of Lincoln. In the year 1603, he became, at the same time, Prebendary of Westminster and Dean of Chester. This prebendship he held in "commendam" to the day of his death. Not long after the accession of James I. to the English throne, the famous Conference was held at Hampton Court. The king summoned four Puritan divines, whom he constituted representatives of their brethren. To confront them, he summoned a large number of bishops and cathedral clergymen, whom he led to the charge himself. At the different sessions of this Conference, the Puritans were required to state what changes their party desired in the doctrine, discipline, and worship of the established church of England. As soon as they specified anything, they were brow-beaten and hectorred in the most abusive manner by the monarch and his priestly minions. In his time, when comparing his reign with the preceding glorious reign, it was usual to distinguish him by the title of Queen James, and his illustrious

predecessor as King Elizabeth. When his learned preceptor, Buchanan, was asked how he came to make such a pedant of his royal pupil, the old disciplinarian was cruel enough to reply, that it was the best he could make of him. This prince, who fancied himself to be, even as his flatterers swore, an incomparable adept in the sciences of theology and "king-craft," as he termed it, was quite in his element during the discussions at Hampton Court. He trampled with such fury on the claims of Puritanism, that his prelates, lordly and cringing by turns, were in raptures; and went down on their knees, and blessed God extemporaneously, for such a king as had not been seen since Christ's day! Surely they were thrown off their guard, by their exultation, when they set such an impressive example of "praying without book."

This matter is mentioned, because the only professed account of the Conference is given by the Dean of Chester, who was present among the sycophantic court-clergy. It is not strange that the Puritans should make but a poor figure in his report of the transactions. Gagged by royal insolence, and choked by priestly abuse, it could hardly have been otherwise. Indeed, they were only summoned, that, under the pretence of hearing their grievances, the king might have an opportunity to declare the hostile policy he had determined to pursue. Dr. Barlow's account of the transaction is evidently drawn up in a very unfriendly disposition toward the Puritan complainants, and labors to make their grievances appear as weak and witless as possible. Had the pencil been held by a Puritan hand, no doubt the sketch would have been altogether different. The spirit of the king and his courtly prelates, deans, and chaplains, may be inferred from the mirth, which, Dr. Barlow says, was excited by a definition of a Puritan, quoted from one Butler, a Cambridge man: "A Puritan is a Protestant frayed out of his wits!" The plan of the king and his mitred counsellors was, the substitution of an English popery in the place of Romish popery. Their notions were well expressed, some years afterward, in a sermon at St. Mary's, Cambridge: "As, at the Olympic games, he was counted the conqueror who could drive his chariot-wheels nearest the mark, yet not so as to hinder his running, or to stick thereon; so he who, in his sermons, can preach *near* popery, and yet *not quite* popery, there is your man!"

Almost the only request which was vouchsafed to the Puritans at this Conference, was one which was well worth all the rest. The king granted Dr. Reynolds's motion for a new translation of the Bible, to be prepared by the ablest divines in his realm. Dr. Barlow was one of the number appointed to this work, in which, being a thorough-bred scholar, he did excellent service. Among his associates, were two of the Puritan divines at Hampton Court, Dr. Reynolds and Dr. Chaderton, whose lives we have already sketched.

In the course of this work, in 1605, being, at the time, in addition to his other benefices, rector of one of the London parishes, St. Dunstan's in the East, Dr. Barlow was made bishop of Rochester. Not long after, he was promoted to the wealthier see of Lincoln, in which he sat with all dignity till his death. He died at a time when he had some hopes of getting the bishopric of London. His decease took place in his episcopal palace at Buckden, where he was buried, in 1613. He published several books and pamphlets, which prove him worthy of a place among the learned men of that erudite generation of divines.

JOHN SPENCER.

This very learned man was a student of Corpus Christi College, Oxford, where he graduated in 1577. The next year, he was elected Greek lecturer for that College, being then but *nineteen* years of age. His election was strenuously, but vainly, opposed by Dr. Reynolds, probably because of young Spencer's opposition to Puritanism. In the following year, 1579, he was chosen Fellow of the same college.

He was the fellow-student and intimate friend of the renowned Richard Hooker, the author of the famous work, "The Laws of Ecclesiastical Polity." This work, in the preparation of which, Dr. Spencer was constantly consulted, and was even said to have "had a special hand" as in part its author, is to this day the "great gun" of controversy on the part of the Episcopalian sect. Its argument, however, is very easily disposed of by a staunch Congregationalist. It is thus described by Dr. James Bennett: "The architecture of the fabric resembles Dagon's temple; it rests mainly upon two grand pillars, which, so long as they continue sound, will support all its weight. The first is, "that

the church of Christ, like all other societies, has power to make laws for its well-being ;” and the second, that “ where the sacred Scriptures are silent, human authority may interpose.” But if some Samson can be found to shake these pillars from their base, the whole edifice, with the lords of the Philistines in their seats, and the multitude with which it is crowded, will be involved in one common ruin. Grant Mr. Hooker these two principles, and his arguments cannot be confuted. But if a Puritan can show that the church of Christ is different from all civil societies, because Christ had framed a constitution for it, and that where the Scriptures are silent, and neither enjoin nor forbid, no human association has a right to interpose its authority, but should leave the matter indifferent ; in such a case, Hooker’s system would not be more stable than that of the Eastern philosopher, who rested the earth on the back of an elephant, who stood upon a huge tortoise, which stood upon nothing.”

After the death of Hooker in 1600, his papers were committed to Dr. Spencer, the associate and assistant of his studies, to superintend their publication. But being then much engrossed in the translation of the Bible, that other duty was executed under his supervision by an enthusiastic student and admirer of Hooker.

When he became Master of Arts, in 1580, John Spencer entered into orders, and became a popular preacher. He was eventually one of king James’s chaplains. His wife was a pupil of Hooker’s, as well as her brothers, George and William Cranmer, who became diplomatic characters, and warm patrons of their celebrated teacher. Mrs. Spencer was a great-neice of Thomas Cranmer, the martyred archbishop of Canterbury, whom queen Mary burnt at the stake for his protestantism.

In 1589, Dr. Spencer was made vicar of Alveley, in Essex ; which he resigned, in 1592, for the vicarage of Broxborn. In 1599, he was vicar of St. Sepulchre’s, beyond Newgate, London. He was made President of Corpus Christi College, on the death of Dr. Reynolds, in 1607. Dr. Spencer was appointed to a prebendal stall in St. Paul’s, London, in 1612. His death took place on the third day of April, 1614, when he was fifty-five years of age. Of his eminent scholarship there can be no question. He was a valuable helper in the great work of preparing our common English version. We have but one publication

from his pen, a sermon printed after his decease, of which Keble, who is professor of poetry at Oxford, says, that it is "full of eloquence and striking thoughts."

ROGER FENTON.

This clergyman was a native of Lancashire. He was Fellow of Pembroke Hall, in Cambridge University. For many years he was rector of St. Stephens, Walbrook, London. In 1609, he was also made Penitentiary of St. Paul's, and Prebendary of St. Pancras's. He died in 1615, aged fifty years. He was buried under the communion-table of his own church, St. Stephen's, where there is a monument erected to his memory by his parishioners, with an inscription expressing their affection toward him as a pastor eminent for his piety and learning.

His principal publication is described as a "solid treatise" against usury. His most intimate friend was Dr. Nicholas Felton, another London minister. The following singular incident is related of them, by good old Thomas Fuller. "Once my own father gave Dr. Fenton a visit, who excused himself from entertaining him any longer. 'Mr. Fuller,' said he, 'hear how the passing bell tolls, at this very instant, for my dear friend, Dr. Felton, now a dying. I must to my study, it being mutually agreed upon betwixt us in our healths, that the survivor of us should preach the other's funeral sermon.' But see a strange change! God, 'to whom belong the issues from death,' was pleased, with the patriarch Jacob blessing his grand children, 'wittingly to guide his hands across,' reaching out death to the living, and life to the dying. So that Dr. Felton recovered, and not only performed that last office to his friend, Dr. Fenton, but also survived him more than ten years, and died bishop of Ely."

DR. RALPH HUTCHINSON was President of St. John's College, Cambridge, on which office he entered in 1590.

WILLIAM DAKINS was a Fellow of Trinity College, Cambridge: while of MR. RABBET and MR. SANDERSON, we can only record the bare names. Their share in the Bible-translation is their only memorial. Such work is the noblest monument. It is imperishable. "The word of the Lord abideth forever."

CONDITION OF GERMANY.*

IN consequence of the late revolutions, the question as to the complete separation of church and state, has become quite pressing. Professor Edel made an address in the Chamber of Deputies at Munich, which was received with the utmost applause. Among other things, he said: "The world-wide error of a state-church has sustained itself for many long centuries, has written many a bloody page in the world's history, has slowly given way before the advance of tolerance, and here also, in the progress of events, has it continued, till a total separation is secured. Various grim goblins have guarded the old treasure. Among these goblins, are the distinctions between the freedom of conscience and the freedom of religion, between the granting of private civil rights and political rights; and also the distinctions which have been made in regard to the rights of family-worship, of private devotional meetings, and of public worship with corporate privileges. It is time that these errors were thoroughly exploded, and that tolerance with all its consequences should triumph in this century."

Among the defenders of separation, we find the well known church-historian, Guericke, a rigid Lutheran. In the Magdeburg Journal of April 13th, he has issued an appeal, from which we extract the following: "The revolution is now a matter of fact, and it becomes us as Christians and theologians, to act as the emergency requires. The state has virtually ceased to be a professedly Christian state. Hence there is nothing more to be said of the principle of a state-church. The temporal interests of most of the ecclesiastics, still prompt them to kick against these pricks; but the final, and perhaps speedy, separation of church and state is the inevitable, and every way the most salutary, result of the revolution. The state-church was the carcase, about which the eagles gathered together."

The Roman Catholic Pius-Society of Mentz has sent in an address to the German National Assembly at Frankfort, in which they ask for an entire removal of all the laws which restrict the church, in order that there may be a guarantee of their rights,

* We have translated and condensed this article from an editorial in the *Deutsche Kirchenfreund* for last August.

and a full equality among the different Confessions, or denominations. "We are very far," says their address, "from desiring the smallest advantage for one Confession more than for the others. We wish rather, and most explicitly demand, that all the Confessions, without distinction, shall partake of equal liberty and independence, and also that the confessors of the same shall enjoy the benefit of equal civil and political laws."

If these principles shall be carried into effect, forthwith an incredible confusion, and division of the state-churches into many sects, must unavoidably ensue. But of what use is a unity, which can only be held together by external force? If sectarianism, which in Germany has long existed in theory, belongs to the development of Protestantism, then let the external state of affairs correspond to the internal, and let the disease come to a crisis. So only can it at last be radically cured. The church will lose external means and powers, many preachers will be left without support, and many benevolent societies will become bankrupt. Tholuck even apprehends the overthrow of the Universities. But thus will the church learn to confide exclusively in the Lord, as in the ages before Constantine. She will develop her own inherent vitality, and gain a rich equivalent for what she may lose at the outset. It is to be hoped that the pious liberality of Germany will not be put to shame by that of America.

They are, at present, greatly troubled in our old home-land; and we feel the deepest sympathy with their sorrows and struggles. The first effect of a revolution is always a more or less anarchical state of things, an unfettering of the wild caprice of the people, and of all those persons who are fallen out with God and the world, and who have nothing to lose but a life which is become to them a burden and a loathing. The poor envy the rich, and take bitter revenge on capitalists and manufacturers. The laborers demand unreasonable increase of their wages, and spend them in excesses. The Berlin gymnasium-scholars claim to choose their own teachers, to promote, and to punish them. The princes are humbled into puppets, the mechanical servants of his majesty, king Mob. In general, the might of authority and law is broken, or badly crippled. The party which is in favor of a constitutional monarchy has, in the parliament at Frankfort, a manifest preponderance over the republicans. But it has not yet taken any decisive steps. Jacob Grimm, that genuine German

soul, has lately been mourning over the wretched German radicalism. Instead of the proverb:

First to do, and after think, —
Brings a man to ruin's brink!

they may rather say:

Long bethought, and badly done, —
That's the round the Germans run!

A rumor is abroad, that Frederick William IV. is thinking seriously of relinquishing the government to his brother, the Prince of Prussia, who is stiffly aristocratic, wholly given to the military, and excessively unpopular. This would only increase the confusion. The new minister for ecclesiastical affairs, who, however, has already resigned, Count Schwerin, son-in-law of Schleiermacher, has summoned a general synod of the United Church. It appears quite probable, that that church, so far as it is the creature of the state, will fall to ruins; and a new fabric will be commenced from the theology and religious life of the community. Not only the Evangelical Church-Journal, but the believers everywhere mourn and lament over these circumstances. Read, for example, the following from a private letter which we have just received from the editor of the "Christenboten:" "The last year's dearth, and the construction of railroads, have taken almost all the hard money out of the country; and whoever has any left, keeps it back in expectation of being soon compelled to flight. Rents, taxes, and debts have almost ceased to be paid; and if things go on thus, we anticipate a speedy dissolution of all social relations. You in America cannot conceive of the distressing state of things, which is prevailing in Europe. Even where every thing is as yet quiet, there is to be expected for Germany a temporary prevalence, not merely of Rationalism, but of Straussian infidelity, or something worse, in an anti-christian despotism which will drive all the faithful out of the country. In that case, America will at once receive a class of immigrants very different from those of late years, who were mainly political malcontents, and such as through their unbelief were disaffected towards the church. There may yet be an emigration like that from England, in the times of the persecution of the Puritans, and the lack of *preachers* among you may soon be remedied."

Only a few, regarding these discouragements as merely a transition-state of things, rise above them to the contemplation of a new creation which is to come forth from the ruins. One such hopeful voice meets us, in a letter from a former fellow-student at Tübingen: "The Western Hemisphere," writes he, "rises daily in the eyes of all well informed persons, not on account of what it has done, but on account of what has happened, and what is expected, in Europe. And yet to the historical student there is scarce any thing more cheering, than the aspect of this storm-swept Europe, from whose ferment strong minds will emerge with the capacity to form new social organizations. The brazen idol of the state, by which absolutism would give itself visibility among us, (which is even according to Hegel, the realized will of God himself!) is to me a thousandfold more hateful than an ecclesiastically sanctioned infallibility; and Christianity has quite as much occasion to congratulate herself upon the fall of the royal diadem, as upon the sinking of the triple crown. And yet the tumbling idol may crush thousands in its fall."

It is extremely gratifying, that there are already in different places, in consequence of the public distresses, manifest tokens of a newly awakened religious life. From South Germany we learn, that of late the houses of worship are much more fully attended, and that anxious inquiries for the way of salvation are every where excited. A similar report comes to us from Elberfeld.

DEVELOPMENT OF UNITARIANISM IN NEW ENGLAND.

As early as the close of the revolutionary war, and perhaps earlier, a species of Unitarianism had gained footing in Boston and the vicinity. It was closely concealed, indeed, and measures were taken to continue the concealment, at least till a disclosure could be safely made; but still it was here. The leaven was working in secret, and gradually diffusing itself among an unsuspecting and confiding people. But after all that could be done to cover it up, indications of its existence must occasionally appear. We proceed to give a brief account of some of these earlier indications.

The first to be noticed was the settlement of the late Dr. Freeman, as minister of King's Chapel, Boston. King's Chapel was formerly the principal Episcopal church in the city, and the most considerable establishment of the kind, perhaps, in New England. It was here, before the Revolution, that the provincial governors usually attended public worship. Dr. Freeman was employed as a reader in this church, in 1782. Although he was without doubt, a Unitarian, he continued for three years to use the liturgy of the Church of England, and thus to engage and lead in Trinitarian worship. But in the year 1785, the minds of the people being in a measure prepared for it, he attempted a change; and with no small uneasiness and opposition from various quarters, and the loss of a number of his hearers, he succeeded, at length, in accomplishing his purpose. The plan of Dr. Clark's altered liturgy was adopted, and the worship became such as a high Arian might consistently offer. Dr. Freeman allows, in a letter to Mr. Lindsey, a leading Unitarian minister of England, that his new liturgy was not such as he should himself prefer; but insists that it was all which the people could be persuaded to adopt. "Perhaps, at some future day," he adds, "when their minds become more enlightened, they may consent to a further alteration."

A difficulty still remained, since Dr. Freeman had not yet received ordination, and it was doubtful whether Episcopal ordination could be obtained for him. As this, however, was a point on which some of his hearers laid much stress, it was determined to make the attempt; and accordingly application was made for ordination, first to bishop Seabury of Connecticut, and afterwards to Dr. Provost, bishop of New York.

It is not easy to reconcile these repeated applications of Dr. Freeman to obtain Episcopal ordination, with that honesty and openness of character for which, in the estimation of many, he was distinguished. He must have known that the church necessarily required, in all candidates for ordination, a profession of attachment to its doctrines, discipline, and worship; and he could hardly have presented and repeated his request, without making up his mind, in case it were granted, to comply with established rules. He must, moreover, have been acquainted with the ordination service of the church, and knew that, in receiving ordination, he must *seem*, at least, to approve of this service, and unite in

it. At the same time he knew that, Unitarian as he was, he could not make a show of uniting in this solemn service, without the most palpable insincerity. And yet he did repeatedly apply for Episcopal ordination, and would have received it at the hands of the American bishops, if it could have been obtained. He confesses, in one of his letters, that he "should have *acted wrong*," in receiving ordination in this way, and says: "I shudder when I reflect to what moral danger I exposed myself, in soliciting ordination of the American bishops." But is there no sin in *seeking* and *attempting* to do a wrong action, even though the dark design be defeated?

It is an honor to the bishops of that day, that they refused to ordain the heretical reader at King's Chapel. He was ordained, therefore, if ordained it could be called, by the wardens of his church, November 18th, 1787. The senior warden "laid one hand upon him, and with the other delivered him the Bible, enjoining him to make that sacred book the rule of his faith and conduct."

Dr. Freeman was instrumental in spreading Unitarianism, not so much by his own preaching or publications, as by circulating the writings of others. He early opened a correspondence with Mr. Lindsey of London, received copies of his and of Dr. Priestley's theological works, and procured for them all the attention and circulation in his power. A set of these works was presented to the library of Harvard College, for which, as "a very acceptable present," Mr. Lindsey received "the thanks of the President and Fellows." "Though," says Dr. Freeman to Mr. Lindsey, "it is a standing article in most of our social libraries, that nothing of a controversial nature shall be purchased, yet any book which is presented is freely accepted. I have found means, therefore, of introducing into them some of the Unitarian tracts with which you have kindly furnished me. There are few persons who have not read them with avidity."

The course of Unitarianism was considerably promoted, in and around Boston, by the visit of a Mr. Hazlitt, an English Unitarian minister, in 1785. "I bless the day," says Dr. Freeman, "when that honest man first landed in this country." And well he might; for it was Mr. Hazlitt who persuaded his people to consent to the alteration of the liturgy. It was he, also, who convinced them, that ordination by their own hands was equally valid, as though it had been conferred by the bishop.

Mr. Hazlitt was received with much favor by some of the Congregational ministers of Boston ; as Doctors Chauncy, Lothrop, and Eliot, and Messrs. Everett and Clark. He preached for several of the ministers in the neighborhood, and extended his labors as far as Hallowell, in Maine. "Before he came to Boston," says Dr. Freeman, "the Trinitarian doxology (or benediction) was almost universally used. He prevailed upon several respectable ministers to omit it. Since his departure, the number of those who repeat only scriptural doxologies has greatly increased, so that there are now many churches, in which the worship is strictly Unitarian."

By personal efforts, and the circulation of books and tracts, two or three small Unitarian societies were established, in different parts of the country, previous to the year 1800 ; but they died almost as soon as they began to live. The doctrine, though secretly spreading, was unpopular ; very few dared to preach it openly ; and for many years, the society at King's chapel was the only avowed Unitarian congregation of any note in New England.

The first American Unitarian author was the Rev. Hosea Ballou. He published his treatise on the Atonement in 1803, which is said, on good authority, to have been "the first American work in which the doctrine of Unitarianism was ever advanced and defended."* Whether Mr. Ballou or Dr. Freeman is entitled to be called *the father* of American Unitarianism, or whether they ought in equity to divide the honor between them, we pretend not to decide.

"Et fors æquatis cepissent præmia rostris."

Dr. Freeman was, probably, the first open preacher of the doctrine ; and Mr. Ballou was the first who inculcated and defended it from the press. These leaders in the cause labored in different connections, and with various success. Dr. Freeman had the advantage in point of early education ; and Mr. Ballou in native ingenuity and tact. The followers of Dr. Freeman were the most select ; those of Mr. Ballou the most numerous.

The next individual who avowed and inculcated Unitarian doctrines, both from the pulpit and the press, was Rev. John Sherman, pastor of the First Church in Mansfield, Connecticut.

* See London Monthly Repository for March, 1847.

This aspiring, visionary, and changeable young man was induced to become a Materialist and Unitarian, by reading the works of Priestley and Lindsey. He disclosed his sentiments to his people in 1804, and was dismissed, by a mutual council, in October, 1805. The same year he published a work, entitled "One God in one person only, and Jesus Christ a being distinct from God," which, in the language of the Boston Monthly Anthology, was "one of the first acts of direct hostility against the Orthodox, which has ever been committed on these Western shores." On leaving Mansfield, Mr. Sherman was settled for a few years in the western part of the state of New York. He afterwards relinquished the ministry, went into other employments, forfeited his moral and religious character, and has been many years dead.

The case of Mr. Sherman was followed by another of like character in Connecticut. In the year 1810, Rev. Abiel Abbot, pastor of the First Church in Coventry, was suspected by his people of denying the doctrine of the Trinity; and, on inquiring, their suspicions were confirmed. He was accordingly dismissed by the Consociation of Tolland County, in April, 1811. In June of the same year, he was re-dismissed by a council of his own selection. This council was "imported" from the easterly part of Massachusetts, and consisted entirely of men belonging to what was then called the "liberal party." Their proceedings, in interfering with and censuring the ecclesiastical regulations of a sister state, and in affecting to overrule an authorized decision of Consociation, called forth a merited rebuke from the General Association of Connecticut, at their meeting in June, 1812.

Nearly at the same time with the proceedings in Coventry, a more important development of Unitarianism began to be made in another quarter. In 1810, Messrs. Noah and Thomas Worcester, brothers, and both settled ministers at that time in New Hampshire, commenced their publications against the doctrine of the Trinity. The principal of these publications was entitled "Bible News of the Father, Son, and Holy Spirit, in a series of letters." This "Bible News," was but a revival of the old Semi-arian hypothesis of the fourth and fifth centuries. The discussions in support of it, however, were ingeniously conducted, and for a time made a very considerable impression. Many were led to review the grounds of their belief in the doctrine of the Trinity, and the faith of several was shaken.

Up to this period, 1810, Unitarianism was scarcely admitted to have an existence in the Congregational churches of Boston and the vicinity. The Boston clergy complained that they were "*slanderosly reported*" to be Unitarians. Their friends insisted that "they did not differ materially from their clerical brethren throughout the country;" and the fact that, when abroad, they were sometimes not invited to preach, was attributed to the false charges of Unitarianism under which they suffered. But the time had now come, when the existence and prevalence of the heresy in Boston could not be much longer concealed. The truth had been leaking out, in conversation, in letters, and in periodical publications, for several years, and the traces of it were becoming continually more and more visible. The pulpit was, indeed, masked and silent. We do not now recollect a sermon from a Congregational minister in Boston or the vicinity, which directly contravened the doctrine of the Trinity, previous to the year 1815. The opposition to evangelical religion was carried on, for the most part, in secret; and proselytes were made rather by suppressing truth, than by explicitly proposing and defending error.

But in the spring of 1815, the cloak of concealment was suddenly torn away, and so far as the existence of Unitarianism was concerned, an unequivocal disclosure was made. The temporizing policy of Unitarians in this country had long been disapproved by their brethren in England, who took effectual means, at last, to expose and correct it. Mr. Belsham, in his *Memoirs of Lindsey*, published in 1812, devoted a whole chapter to giving an account of American Unitarianism. He published extracts of letters and other documents, which put the matter beyond all dispute. His work soon found its way across the water, and though studiously kept out of circulation for about two years, it fell, at length, into the hands of those who were disposed to make the proper use of it. The chapter on American Unitarianism was extracted and published in a pamphlet by itself. A spirited review of this pamphlet, from the pen of the late Jeremiah Evarts, was given in the *Panoplist* for June, 1815. This introduced the controversy between Doctors Worcester and Channing, and constrained Unitarians to take an *open stand before the public*; — a thing they were very unwilling to do, and from the consequences of doing it they have never recovered.

When the disclosures and discussions here referred to had passed over, and time had been given for those individuals who had exchanged the religion of their fathers for another gospel to declare themselves, it was found, as was expected, that a very considerable impression had been made. A pretty large number of ministers and churches, situated mostly in the eastern part of Massachusetts, were disposed to range themselves on the side of Unitarianism.

It was by various means that this error made such progress, while as yet it was not professed, and the very existence of it was often denied. Opposition had long been made to creeds and confessions of faith, and to the examination of candidates for the gospel ministry. This opposition was continued and increased, till these impediments in the way of propagating error were, in many places, entirely removed.

Indifference to religious truth had, also, for years been much inculcated. No doctrine had been so earnestly insisted on as this, that one doctrine is about as good as another. No matter what a man believes. Sincerity and honesty are enough. It was this which gave to Unitarians of that day the appellation of the *liberal* party. They were those who professed to care nothing about doctrines; who were willing to tolerate the errors of others, provided others would tolerate theirs; and who honored this blind indifference respecting truth and error with the name charity.

Many striking examples might be presented, of the feeling which prevailed formerly among Unitarians, in regard to this point. The two following may be taken as specimens. The first is from a sermon preached by Rev. Samuel Cary, on the day of his ordination as assistant minister to Dr. Freeman, in Boston, in the year 1809. Addressing his future charge, Mr. Cary says: "You will expect from me no detail of my speculative opinions. They are really of TOO LITTLE CONSEQUENCE to be brought forward at a period so interesting as the present. You know that I am a Christian. I have preached to you, and shall continue to preach, Jesus Christ and his gospel." The religious sentiments of a minister "of *too little consequence*" to his people, to be so much as named at his ordination! "I shall continue to preach Jesus Christ and his gospel." And what is this gospel? Of what does it consist? But these are points which must not be touched. They are not of sufficient importance!

The next extract shall be from a sermon by Rev. Dr. Porter of Roxbury, preached before the Convention of Congregational Ministers, in 1810. "What are we to think of the doctrines of original sin and total depravity; of imputation of sin and righteousness; of a trinity in unity; of the mere humanity, the superangelical nature, or absolute deity of Christ; of particular and general redemption; of unconditional decrees, and personal election and reprobation; of moral inability, and the total passiveness of man in regeneration; of the special and irresistible operation of the Holy Spirit; of perseverance, or the impossibility of the believer's total apostasy; and, to mention no more, the absolute eternity of the torments to which the wicked will be sentenced at the last day? My individual belief in respect to the truth or error of these points can be of but *little importance*, and my subject no way requires that it should be given. *Neque teneo, neque refello*. I believe that an innumerable company of Christians, who never heard of these articles, have fallen asleep in Jesus; and that innumerable of the same description are following after." "An innumerable company of Christians," then, "have fallen asleep in Jesus," and "innumerable of the same description are following after," "who never heard" either of "the mere humanity, the superangelical nature, or the absolute Deity of Christ;" and "who never heard" of "redemption," whether general or particular! It would be interesting to know what views this twice "innumerable company of Christians" entertain of Christ, and redemption; or whether they had any views at all. It would be curious to know, too, where this "innumerable company" of good Christians lived, or is now living, and by what appellation it is called.

Indifference to religious doctrine was absolutely necessary to be inculcated, in order to the spread of Unitarianism. For had the churches retained the same love of truth, and the same abiding sense of its value, which were felt in the days of our Pilgrim fathers, the error could scarcely have entered here; or if it had entered, it must have been immediately detected and suppressed. But when the impression was made all around, that religious truth was of very little consequence; that one doctrine was as good and as safe as another; the door was thrown open to every loose opinion, and the most dangerous errors might be successfully propagated.

The way being thus prepared for the secret spread of Unitarianism, it was promoted by various means, as circumstances would allow. It was promoted extensively by conversation, and a cautious personal intercourse. The writings of English Unitarians were procured, and industriously circulated. Many of these were republished in Boston; a work for which no one would be held responsible, but in which many persons were more or less engaged. Periodical publications, too, were instituted, having the promotion of Unitarianism as a leading, though of course not an avowed, object. The Anthology, which was commenced in 1803, and continued till 1811, labored assiduously in this business, especially during the latter part of its course. Yet its conductors had the effrontery to declare, in their concluding address: "We have never lent ourselves to the service of *any party*, political or theological." The General Repository, commenced in 1812, was more open and violent than the Anthology. The Christian Disciple originated in 1813; and though at first but moderately Unitarian, it accomplished something. The Christian Monitor also, which commenced in 1806, and consisted of a series of religious tracts, issued quarterly by the "Society for promoting Christian Knowledge, Piety, and Charity," became, before it closed, very decided in its predilections for what was called the liberal theology. These different periodicals, though published and patronized by leading Unitarians, were not allowed to be urged as proof against them. It was customary to pass them off, as though they had been the productions of nobody, and nobody was responsible for them.

As Unitarianism advanced, the old collections of hymns, with the doxologies, were in many places laid aside, and others of a more liberal cast were substituted. Different collections, one for the First Church in Boston, and another for the church in Brattle Square, were published in 1808. These were so modified, of course, as to leave most of the great doctrines of the gospel entirely out of view. Yet, when referred to in the Panoplist as evidence that these churches had departed from the faith, the charge was repelled with apparent indignation.

It is obvious that when Unitarianism had once gained the ascendancy in Boston, and in Harvard College, the influence exerted upon the surrounding country must have been immense. The College was continually pouring forth its streams, its ministers, its lawyers, its literary and professional men, its various publica-

tions ; while the city was a centre of attraction and influence, not only to Massachusetts, but to all New England. Here counsellors, senators, and representatives from different parts of the commonwealth were accustomed to reside, more or less, every year. Here, too, merchants and men of property and leisure frequently visited, and returned with an abundance of Boston notions and fashions, on the subject of religion, as well as everything else.

Add to all this, that Unitarianism, as a system, is very agreeable to the natural, unhumbled heart. It is specially adapted to the tastes and inclinations of the gay, thoughtless, and fashionable world, denying them no liberties or gratifications which come anywhere within the bounds of decency ; while it quiets their consciences with the name and forms of religion, and allays their fears by promising them happiness beyond the grave. With all this variety of adaptation and influence, it will not be thought strange that a considerable number of individuals and of churches were secretly, and almost imperceptibly, corrupted.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

THE MASSACHUSETTS CONVENTION. — The account of the proceedings of this body in our last number, has given terrible offence to the "Christian Register," or rather to the unhappy wight who does the registration thereof. We fear, that if the OBSERVATORY were to defend the truth in a manner agreeable to the feelings of that ungentle man, it would do but little damage to Satan's kingdom. It may be known when a raw spot is touched, by the manner in which "the galled jade winces." And the contortions of the editor of the Register, under the exposure we have made of the sectarian tactics of the leaders of his party, shew that we have found one part of his conscience not quite so callous and cauterized as the rest. This is encouraging. It is far more hopeful to see him angered by the truth, than to see him bear its inflictions with all the apathy of death. The case being desperate, called for almost desperate remedies. The gripings of his conscience shew that our medicine, though bitter, has reached the seat of the disease, and will either "kill or cure." — The editor of the Register displays his critical acumen, in regard to our article on the sect-craft of Unitarianism, exposing their modes of "despoiling" the orthodox of funds, churches, and endowed institutions. He says: "We are convinced from internal evidence, that this article was never written by the editor. Its style is more orotund

and less asthmatic than his." We are not disposed to gratify his curiosity in regard to the authorship of articles published under our responsibility. But we could say, *without the slightest vanity*, that the editor of the OBSERVATORY has written an article exactly as orotund as that! — Nothing can be more ghastly than the Register's spasmodic attempts to laugh off the disastrous effect of Rev. Dr. Parkman's assertions, that the Unitarians of Boston forty years ago studiously concealed and denied their real sentiments. The Register makes for them such a lame and impotent defence as to assert that they only did this to avoid the "nickname" — Unitarian! — That cunning editor, seizing a remark of ours relative to a certain feature of the Unitarian policy which has been long pursued, applies it by name to three gentleman of the highest standing in the orthodox community. We utterly disclaim any such *personal* application of our remark. — The effect of the furious assaults made upon us by the enemies of the great truths which we maintain, leads us to fancy that we are made of the same clay whereof the walls of the castle of Jotopata were built; of which it is said by Josephus, who was governor at that time, that the more it was belabored by the Roman battering-rams, the more solid and firm it grew!

AMERICAN TRACT SOCIETY'S ILLUSTRATIONS. — The immense popularity of the numerous publications of this society has induced its managers to secure the services of a most accomplished engraver in wood, whose exquisite skill has, of late, greatly beautified such treatises as called for its exercise. They contrast to admiration with the sad dabs of printer's ink, which used to disfigure the pages they were meant to adorn. The "Illustrated Family Christian Almanac," profusely graced with these beautiful designs, is a perfect beauty; and, what is not apt to be the case with beauties, is as wise and good as it is surpassing fair. The operations of this institution seem to be stimulating persons to become readers, that they may have the benefit of its books. To meet the wants of these, it has issued a "Pictorial Tract Primer," abundantly replenished with the finest attractions of paper, type, and engravings; and in which the very alphabet is made evangelical. Still it sticks with us somewhat to find the name of the patriarch Noah made to jingle in an unlucky couplet with the word *bore*. This reminds us too much of the doggerel rule:

"One line for sense, and one for rhyme,
Are quite sufficient at one time."

VERICOUR'S MODERN FRENCH LITERATURE. — The lovers of sound and useful information ought at sometime to hold a meeting, and pass a vote of thanks to Gould, Kendall, and Lincoln, for their numerous and valuable additions to the stock of matter for the reading public. Were it not for them, and a few other conscientious publishers, we should be in danger of being drowned out by the billows of literary trash and drift-stuff which are coming in like a flood. This book, issued by them, is written with the pen-feathers of that "rare bird," a right down sensible Frenchman. In him are blended a Saxon solidity with a Gallic vivacity. His book gives a clear and

lively account of modern French literature, of its changes, of the moral and political influences it has exerted, and of all the prominent writers who have had a share in producing it. Its condensed pages afford an immense fund of valuable instruction as to opinions and public events in that singular country. The American editor, Mr. Chase, shews himself to be a ripe and tasteful scholar, and his numerous notes go far toward making us feel acquainted with the opinions and characters of the many literary Frenchmen, who have lately, and so suddenly, taken a conspicuous part in political affairs.

MORAL DANGERS OF THE CITY. — The Rev. Warren Burton has addressed a circular on this subject “to the clergymen of various denominations throughout New England.” This circular is sanctioned by Rev. Dr. Waterbury, of the Bowdoin Street Church, and by several other of the city pastors, each belonging to a different denomination. It relates to the moral dangers which await the young, of both sexes, who come to Boston in search of employment; and it especially points out the snares which are set to entrap their purity, and the facilities and temptations which stimulate their baser propensities. The statistics of vice in this city are most appalling; but, from their nature, cannot be fully spread out before the public. The facts as collected by the city police, and Mr. Burton and others employed by benevolent and reformatory associations, present a frightful and perilous array of pollution. The heart grows faint at the sickening sight, and is ready to sink down in nerveless despair. But such feelings are unmanly and unchristian. The spectacle of moral evil ought only to stir up a zeal and passion to remove it, proportioned to its magnitude. Pastors of churches throughout the country might do much good, by entering into correspondence, as requested, with Mr. Burton and others in the city, relative to the young men and women who go forth from their pastoral care, to meet the temptations, and run the risks of city life. Much good might be done too, if pastors were to make it a special duty, in concurrence with parents and guardians, to give personal warning and instruction to the youth, who are about to leave the security and innocence of home for a life of adventure and most uncertain result.

CHRISTIAN SONGS. — This neat volume is from the pen and pericranium of Rev. James Gisborne Lyons, LL. D. The pieces are pious, but are pervaded by great sameness of sentiment; the moral being generally, that this world is a very dull and dismal place; but that its sorrows and toils will be abundantly compensated by the joys of heaven. As this, like death, is a topic which is always in order, we read the book through at a sitting, without once nodding, though the thermometer was at its drowsiest point. The reason of the very many failures in devotional poetry is, because it is the *highest*, and therefore the most difficult, exercise of the art; and because, at the same time, it is the most important and attractive. These two considerations taken together, explain why the attempts and the failures are so much more numerous in this, than in any other species of poetical composition.

QUESTION-BOOKS. — One evidence of the great extent to which Sabbath School instruction is carried, is the large number of question-books prepared for the use of the classes. Of these, the Massachusetts Sabbath School Society alone has published above thirty. With two or three of these, lately issued, we have been much gratified. One of them, carefully prepared by Rev. Mr. Albro of Cambridge, is on the miracles of Christ. This is a subject of the highest importance, at the present time, when these miracles are denied and made light of by many who give themselves out to be the most rational of Christians; but who, in reality, are the most impudent and hypocritical of all infidels. Mr. Albro's labors will assist the young disciples in attaining to sound and settled views as to the whole subject of miracles, and their decisive bearing on the authority of revealed religion; as well as to the particular instances of miraculous power recorded in the Scriptures. We hope that his endeavors will be greatly blessed. — Another question-book, called "Theology for Sabbath Schools," is republished, with improvements, from a Scotch work. Would that all those flippant and superficial editors who are so fond of representing Massachusetts orthodoxy as constantly departing more and more from the faith of the pilgrim-fathers, might trouble themselves to examine this class-book, which in the most thorough and judicious manner explains, maintains, and inculcates the great doctrines of our faith, such as the Trinity, the special work of the Holy Spirit, election and reprobation, and other kindred tenets. We would also refer these editors to another fact whereof they are "willingly ignorant," to wit: that within a very few years the Massachusetts Society has circulated in the Sabbath Schools of this country above two hundred thousand copies of a book so blessed of God, and so cursed by some men, as the Westminster Assembly's Shorter Catechism.

MONTHLY RECORD.

Andover Seminary. — The resignation of Professor Stuart calls to mind the long course of eminent services rendered by him to the cause of truth, while he has filled his arduous station. The founding of the Andover Seminary was the signal for the flood-tide of heresy in New England to turn to its ebb, and it has been receding ever since. Probably no emergency will ever again arise among us, which will enable any friends of truth to do such good service as was performed by Professors Woods and Stuart in the early days of the Unitarian Controversy. Professor Edwards is appointed in Professor Stuart's place; an appointment which gives universal satisfaction. Rev. Mr. Phelps, who, in consequence of a severe shock to his health, had withdrawn his acceptance of the appointment to the chair of sacred eloquence, has consented to the wish of the trustees, that the matter should remain as it was. We trust that days of increased honor and usefulness are reserved for this valuable institution.

The White Flag. — This is the fancy name of a new paper, whose design is to bring in the millenium on the wheels of twenty-nine kinds of reform, with Universalism for the propelling power. What a scheme! The appearance of such a sheet is some proof that the millenium is a good ways off yet; — at least, it is a sure proof that the devil is not yet bound in the bottomless pit for a thousand years, “that he should deceive the nations no more.” However, we must stop. When the great adversary of souls sends us a “flag of truce,” we must not fire upon it, till the bearer has had due warning to take himself out of the way.

Cambridge Divinity School. — This seminary has long given great dissatisfaction to the Unitarian Community. Some of the guardians of the College proper are said to wish for the removal of both the Law School and the Divinity School from Cambridge, on the ground that each of these seminaries, though in different ways, tends to the injury of religion, morality, and sound discipline among the undergraduates. — A few weeks since, the management of this school was severely criticized by a Unitarian in the Boston Courier. But since its last anniversary it has been bitterly denounced by the Unitarian paper in New York, more bitterly by the “Christian World,” in this city, and most bitterly by the Monthly Religious Magazine, also of Boston. Last of all, the Christian Register, though in more milky and mucilaginous style, joins in the outcry. These all concur in the complaint, that there is an utter want of vitality in the graduates of this school. It is intimated, that no class will be formed for the coming year, and the hope is expressed that this poor lifeless concern may “shut up shop” altogether. It is surprising to observe how much feeling there is among our Unitarian neighbors on the subject; though, as they never were famous for much “vitality,” it is natural that they should be distressed to see the little they had, or seemed to have, expiring. By the strictures they make upon the exercises of the last graduating class of half a dozen members, it would seem that Dr. Bushnell’s sermon on the subject of the spiritual life, addressed to it on the preceding Sabbath evening, had not infused much of it into them. Perhaps the leaven was not first rate, or perhaps it had not had time to work upon the *six* measures of dry meal, especially as they seem to have been of a nature more lumpish than usual. The Religious Magazine likens them to poor starvelings suckling at the breasts of a dead mother, and calls piteously for a change of nurses. But alas! our Unitarian friends are sadly deluded, if they think that any form of their meagre and vapid theology can nourish the souls of their young divines to spiritual life and vigor. From the time when it was first avowed in this region, it was said that it could not last, for the want of that vital energy which only evangelical truth can impart. In the more distant parts of the country, their frigid and lifeless system used to be called the “Boston religion;” and when a standard was wanted to measure the rigor of an extreme wintry season, it was usual to say: “It is as cold to-day as the Boston religion!” This was thought to be as far below zero as the moral thermometer could indicate. — The Christian Register, though “mumbling the matter

cautiously as a donkey mouths a thistle," allows the fact to leak out, that there is serious disagreement between the friends of the Divinity School and the Corporation of the College. The editor says: "It remains to be seen whether our churches must do their first works again, and found a new theological institution, like Andover, and Princeton, and Lane Seminary. For ourselves, we have not a shadow of doubt that this is the best course to be pursued." For this belief, he assigns several reasons, of which the last is this: "Our influence on other bodies of Christians will be greater; for our apparent reliance on a State institution, which is really not now a support, has with them the weight of substantial considerations to diminish their respect for us." This last assertion is most true; and we rejoice at this first printed proof which our eyes have ever seen, that the Unitarians are to any extent sensible of the just scorn and indignation which men of sense and spirit, among all evangelical denominations, must feel at their course in this matter. We rejoice too in the persuasion that our own warm remonstrances against the scandalous dishonesty of that course, have not been without their due effect. It is an utter shame to them, that they should take such advantage of their control of a confessedly "State institution" to secure the training of their ministry at its expense and under its sanction, while the constitution of that State forbids the favoring of one denomination more than another. Such conduct is fatal to their character for moral honesty and integrity.

ORDINATIONS.

- July 11. Mr. Franklin W. Olmsted, Bridgeport, Vt.
- " 18. Mr. J. Emerson Swallow, Greenport, Long Island, N. Y.
- Aug. 3. Mr. John Lawrence, Evangelist, Hooksett, N. H.
- " 9. Mr. George W. Bowman, Kennebunk Port, Me.
- Aug. 10. Mr. J. M. Steele, South Woburn, Ms.

INSTALLATIONS.

- June 29. Rev. Luther Clapp, Wawatosa, Wisconsin.
- July 26. Rev. John Smith, Kingston, N. H.
- " 27. Rev. Charles Chamberlain, Hatfield, Ms.

DEATH OF MINISTER.

- Aug. 1. Rev. Thomas Punderson, Huntington, Conn., æ. 65.

CHURCH ORGANIZED.

- Aug. 2. Boothbay Harbor, Me.

TESTIMONIALS.

THE subscribers hereby express their conviction, that a periodical of the character of the **CHRISTIAN OBSERVATORY** is demanded by the wants of the religious community; and they heartily commend it to the members of evangelical congregations, and to all with whom their opinion may have influence. It is their purpose, also, to contribute to its pages, so far as their duties and engagements will permit.

N. ADAMS,	GEORGE A. OVIATT,
S. AIKEN,	AUSTIN PHELPS,
RUFUS ANDERSON,	GEO. RICHARDS,
EDWARD BEECHER,	WM. M. ROGERS,
G. W. BLAGDEN,	M. HALE SMITH,
EDWARD N. KIRK,	J. B. WATERBURY.

BOSTON, OCTOBER 29, 1846.

Manchester, Feb. 21, 1848.

I should do wrong to myself, did I not express my hearty approval of the **OBSERVATORY**. I love its thorough-going, unbending, Puritan character, its unflinching advocacy of the "old paths," and firm adherence to "sound doctrine" in these days of *slippery* theology. May it live and flourish, so long as there is work to be done for the defence of the truth.

B. F. NORTHROP.

THE subscribers, having been constant readers of the **CHRISTIAN OBSERVATORY**, can cheerfully recommend it to the Christian public as a sound, able, and judicious publication. It is well adapted to the times, and worthy of extensive patronage.

B. TYLER,
E. W. HOOKER,
W. THOMPSON.

EAST WINDSOR HILL, Jan. 10th, 1848.

Rev. Dr. Woodbridge, of Hadley, Mass.

The character, objects and execution of the CHRISTIAN OBSERVATORY are, in the opinion of the subscriber, such as to give it a just title to the warm and extensive patronage of the friends of evangelical truth, of the primitive order of the New England churches, of the junction of liberty with conservatism, and of practical and experimental piety.

JOHN WOODBRIDGE.

THE CHRISTIAN OBSERVATORY stands in the right place, having the widest horizon for its purposes in New England. It is built upon a good, solid, Puritan foundation; and below that, as I believe, "upon the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner-stone." But such an observatory, with all its advantages of basis, location and height, would be of little use without a competent and wakeful *observer*; and so far as I have been able to learn, the public think they have got the right man. He is, every month, pointing out to us some of the disturbing forces, which vex our system, and threaten us with "disastrous twilight." If any of these dubious "vestiges," which lie beyond our system, should conglomerate themselves into "wandering stars," I doubt not he will give us the elements of their orbits, and warn us of the danger. Some, perhaps, would be heartily glad to be rid, both of the Observatory and the Observer; but for myself, I hope that the one will stand as long as Bunker Hill monument, that the other will live a great while to announce the result of his observations, and that when he is transferred to a higher sphere, a worthy successor may never be wanting.

Pittsfield, Feb. 14, 1848.

H. HUMPHREY.

CHRISTIAN OBSERVATORY.

VOLUME FIRST.

THE first volume of this work, for 1847, contains a series of articles on the Inspiration of the Bible; another on the use and necessity of creeds; another exposing the mistakes and misstatements, in disparagement of Orthodoxy, made by ex-president Quincy in his History of Harvard College; and another of lives and sketches of eminent Puritans. Besides these, there is a great variety of articles and reviews, none long, and many short and condensed, relating to subjects of religious and practical interest. The whole forms a handsome volume, combining utility with entertainment. It may be had, on application at this office, neatly bound in cloth, at very moderate terms.